



VOL. 62, NO. 78, WEDNESDAY, FEB. 14, 1973 THREE CENTS

UQAM suspends fee deadline

In a major concession to the hundreds of student strikers, the Université du Québec à Montréal (UQAM) agreed yesterday to suspend its February 15 deadline for the payment of fees. But contrary to widespread press reports, the strike — now in its third week — is still on.

The UQAM decision, which temporarily removes the threat of expulsion for the many students who have not yet paid their fees in full, coincided with a public statement by Education Minister François Cloutier that no student would be forced to leave university because of financial problems.

At a meeting last night, the Comité d'Organisation Provisoire des Etudiants (COPE) which is directing the strike, decided not to respond to the administration's move until a written communication outlining the new offer is received today at 3 pm. UQAM's verbal statement yesterday can be widely inter-

preted and left many questions unanswered.

COPE will hold a general assembly of students tonight to decide the future course of the strike.

There is a big fear, however, that there will be much confusion on the picket lines today, as students and employees — who have so far in large numbers supported the strike — come to school with the mistaken notion that the strike is over.

The UQAM administration and the government made concerted efforts yesterday to deflate the issue and break the strike. An administration spokesman said that "hopefully, everything will be back to normal by Wednesday", while Cloutier, calling the strike "unnecessary", warned that the boycott of classes seriously jeopardized the UQAM academic year.

The administration and the government have good reason to try to undermine the boycott of classes. Though now in its third week, the strike shows no sign of losing momentum. In fact, action is spreading to many French CEGEPs, as political information is distributed and support committees are set up. Picketers at one UQAM pavilion yesterday were joined by a delegation of student supporters from McGill University. (Another delegation of supporters will leave today from the Union lobby at 3:30 pm.)

The students still hold strong support from the teachers' and employees' unions at UQAM. A rally is planned for tomorrow

night, with student, teacher, and union speakers, in an attempt to link up the actions of the different groups against what is seen as a general government offensive in the field of education and labour conflict.

Faced with this kind of opposition, the universities and government have not stopped at misleading public statements in their attempts to break the strike. A *Gazette* article yesterday reported that students at U de M had discovered their strategy meetings were bugged by the administration.

At UQAM, meanwhile, the administration has given financial support to an Ad Hoc committee which attempted — and failed — to divide part time and full time students in order to end the strike. This committee, now reformed under the auspicious title of "Comite des Etudiants Libres" has made paid radio advertisements urging students to come out to tonight's general assembly. One wonders where the money for the air time came from.

At any rate, with one major victory behind them, the students will make a decisive decision at tonight's meeting.

This article was written by members of the McGill Strike Support Committee. Sympathizers are urged to meet tomorrow in the Union lobby at 3:30 pm to join UQAM students on the picket line or to sign up for other times in the Daily office.

by linda feldman
and toby abramovitz

Controversy sparked over ISA Forum

Controversy yesterday openly erupted over the contents of the first issue of the *ISA Forum*, journal of the International Students' Association.

Members of the Afro-Asian Solidarity Movement, a group affiliated with the Communist Party of Quebec (Marxist-Leninist) argued at an open meeting that the newsletter's contents promoted imperialism and racism.

The newsletter, containing articles primarily of interest to Third World students, appeared February 1.

The lead article, dealing with the assassination in Guiné of Amilcar Cabral, Secretary General of the African Independence Party of Guiné and Cape Verde (PAIGC), faced charges of promoting pessimism and hopelessness.

According to the Afro-Asian Solidarity Movement, the article negated the victories of the Guinean people. However, the article in fact affirmed that the PAIGC had been very successful in its fight for national liberation and that Cabral's death would only serve as "a resolution for those who remain to carry on with even more determination than ever before."

The Afro-Asian group also objected to the phrase "potato-faced Mao," apparently overlooking the fact it was a quote from a book being reviewed, and not a phrase representing ISA views. The passage in which it occurs describes western stereotypical images of China, which the book itself later destroys.

The publication marks the first attempt of the ISA to critically examine the relations of the foreign student both to Canada and his country of origin. Articles in the first issue, which were obtained by a notice to the ISA membership at large, deal with the recent Vietnam demonstration, summer employment for foreign students, news clippings from Africa and Asia, and reviews of books on China and Vietnam.

Individual perspectives consequently emerge in the articles unsigned, such as those dealing with the Vietnam demonstration and review of Dennis Bloodworth's book, *"Chinese Looking Glass"*.

The review begins by expressing the strong frustration of any foreign student from the East facing a cultural chasm between his own background and his new environment.

Although the review goes on to recommend a book which can explain differences in the two cultures to westerners and thus facilitate relations between them, the members of the Afro-Asian Movement, apparently used the first lines to justify charges that the *Forum* is creating disunity between Canadians and Asians.

Harn Yawngwe, President of the International Students' Association, said the newsletter was intended as a "medium for students to express their opinions, to learn more about each other, and what's going on about them."

As such, it does not constitute the official voice of the ISA.



daily photo by joan mandell

BRAVING ZERO TEMPERATURES, McGill students joined striking U du Q students on the picket lines to protest against the government's unjust fee demands. Picketing will continue today at 3:30 pm.

STUDENTS' SOCIETY ELECTIONS

ALL PROSPECTIVE CANDIDATES WHO HAVE HANDED IN THEIR NOMINATION PAPERS ARE ASKED TO ATTEND A MEETING WITH THE CHIEF RETURNING OFFICER IN THE STUDENTS' UNION, ROOM 327, on THURSDAY, FEB. 15 at 4 pm.

OH NO!
NOT
AGAIN?!!



today

For Girls Only:

Gamma Phi Beta sorority invites you to lunch 12-2 pm, and dinner 5 pm. Folk singer Lenny Lloyd.

456 Pine St. W., apt. #35. We're expecting you.

Ukrainian Program:

Presented on Radio McGill at 5 pm. Take a half hour off and listen.

MOC:

Super important open meeting tonight 7:30 pm. in the ballroom. Elections for next year's executive. All members are urged to attend. Refreshments served.

Fine Arts Class:

Instructor Ahmed Yar Khan. Morrice Hall 107. 6-8 pm. Models and materials provided free.

Women's Fraternities:

Free lunch from 12-3 pm. at Theta Kappa Phi, 3425 University, room W214. If you can't make it, call 842-0597 and ask Didi Cornell for more info about our frat.

RVC:

Talk on "China—Changing values in Education" by Neil Burton of the Dept. of East Asian Studies. 7 pm. today in the RVC Reading Room, 3425 University. Refreshments served.

SCM Yellow Door

Coffeehouse:

Wanna celebrate the massacre? Come see Kevin Head tonight, 8-12 pm. Lunch everyday 12-2 pm.

Cheap. 3625 Aylmer. 392-4947.

Everyday I An:

Montreal Jazz Workshop. Tonight Ooze Doowah, 9-12 pm. 4353 Coloniale (south of Mt. Royal)

McGill Students of Objectivism:

Meeting of all those who like the philosophy of Ayn Rand. 7:30 pm. Common Room. McConnell Engineering Building.

Greatheart

Buddhist Monastery:

Friends of Greatheart Buddhist Monastery. Meditation each evening between 7-8 pm. to be held at Durocher and Prince Arthur locations. For further information phone 844-9429.

Frontier College:

Recruitment meeting for summer labourer-teacher positions in the Canadian North will be held at Student Union, Room 124, 1-2 pm.

Women's Bowling:

Come and knock down the big ones. Leader Lanes, 1616 St. Catherine W., at 7:30 pm.

BSU:

Free film show in Leacock 219 at 7 pm. "The Silent Revolution" (Tanzania) and "Born Black" (on

the black experience in Canada)

Skin and Scuba

Club:

Leaky wetsuit? Rusty tank? Want to know what to do with them? Come to Gym 20 at 7:30 and hear Richard Weiss, in person, lecture on the care and maintenance of equipment. Water hockey in the pool follows.

McGill

Christian Fellowship:

Special meeting today at 1 pm., room 307. Terry Sheppard and friends will be with us today. Terry is a street minister from London, Ontario well known across Canada and the US. Everyone is welcome.

MCGILL

STRIKE SUPPORT

COMMITTEE

Students willing to join Université du Québec students on the picket line in their protest against the government's unjust fee demands should meet at 3:30 pm. outside Union 327.

**SCARLET KEY
"AWARD"**

Nominations for the Scarlet Key "AWARD" will be accepted up until February 28th, 1973. Nominees should show qualities of distinction and character in some combination of academics, activities and athletics. The "AWARD" is McGill's only recognition to those students, MALE AND FEMALE, who have contributed to McGill life outside of their academic program.

Nomination forms may be picked up at Union Box Office and may be returned to Scarlet Key box at Student Union or sent to:

Graduates' Society
Scarlet Key Award Committee
3605 Mountain Street
Montreal, Quebec

* buy your love a ... *
* Valentines Day *
* Special *
* 2 count 'em 2 *
* steamers & a cola *
* for two bits *
* all day at the *
* yellow door *
* (it's a hot dog *
* of a deal) *
* this ad and 35c *
* will get you on *
* any bus in town *

**HILLEL
RAP SESSION**

with

PRINCIPAL BELL

of McGill

TOPIC: Role of student in society
DATE: 1:00 pm, Feb. 15, Thursday
PLACE: McGill Hillel 3460 Stanley

ALL WELCOME

**McGill Hillel
Students' Society**

IS NOW ACCEPTING NOMINATIONS FOR THE FOLLOWING POSITIONS ON THE EXECUTIVE NEXT YEAR: 1973-4

PRESIDENT

Must be at McGill this year as full time student

2 Vice Presidents

Secretary

Treasurer

2 Members at Large

No Qualification Needed.

All candidates must submit a petition stating position desired and 20 signatures. Any person in Hillel mailing list may run for office, sign petitions, and vote. Nomination close Feb. 23, 1973. Elections will be held March 6 and March 7. All nominations are to be deposited at the Hillel office, 3460 Stanley St., c/o Mel Spiegel, Chief Returning Officer.

For information please phone 845-9171.

Mel Spiegel
Chief Returning Officer

AVAILABLE AT

TOWNIES

BOUTIQUE

Following our sensational sale last week we've made a special buy of current fashions by Canada's leading designer and they are

YOURS FOR 1/2 PRICE

SWEATERS	\$6.00	PANTS	\$10.00
SHIRTS	\$8.00	JACKETS	\$10.00
DRESSES	\$14.00		
PANT SUITS	\$24.00	SKIRT SUITS	\$20.00

Our regular prices are down 40% but we'll reduce this to half price also if you show us your McGill card.

750 SHERBROOKE ST. WEST
Opposite the campus

FROM OUR READERS

What students need

It is quite clear that in many ways McGill University does not meet our needs. As students, we should have no illusions about whose interests the university serves. Even a casual examination of the campus brings the following situations to light:

- The administration is callous in its attitude towards the child care problems of staff members and students. The injunction brought against the Alliance for Child Care is an example of how the university rigidly defends outdated social concepts instead of acting as a leader and model for the community.

- The university is negligent in ending sex discrimination in hiring policies on campus. A few years ago, following a student incentive, Senate set up a special committee to study "discrimination as to sex" on campus. The committee found that McGill was typical of other North American universities: women were less frequently hired, more poorly paid and promoted more slowly than their male colleagues of

equal qualifications and experience.

After some prodding, the committee also submitted a report on non-academic staff. Its findings indicated that sexism was rampant in that employment area also.

The committee's conclusion about students was that McGill accepted a proportionately higher percentage of female applicants than male applicants in key post-graduate faculties, such as dentistry and law. In enrollment figures, however, males predominated by a wide margin.

The next step undertaken by Senate was to establish a committee to IMPLEMENT the Report on Discrimination as to Sex. That committee, however, has failed to meet even once this year.

- The university is blind to the working environment it provides for students. The lighting in the Leacock building, as all readers or note-takers know, is atrocious. The windowless classrooms of the new Bronfman Building guarantee a total lack of outside

distractions. At the same time, however, they create a confining and repressive atmosphere both for students and for teaching staff.

- The university is also insensitive to the needs of students living in its residences. Certainly, the idea that the residences can be developed into a real community has gained a recent popularity among university administrators. But this occurred only after waiting lists of applicants had given way to half-empty student residences within a few years. And is there a dietician for Bishop Mountain Hall?

- In an effort to curb expenditures, the university curtails services and educational opportunities. The East Asian Studies program, under the dynamic leadership of Prof. Paul T.K. Lin, must struggle to keep its program alive, even though it is rated among the best ten programs in North America.

The library's hours are shorter than those of similar university libraries in North America, and serious students find security guards waiting for them to leave at 10:45 pm.

Even the bookstore has shortened its operating hours in the last few years.

In Engineering, the Mining and Metallurgical Departments merged, without any meaningful consultation of the students on the part of the Faculty or administration.

Classes are often overcrowded because the overhead for a class of 20 is virtually the same as that of one of 40 or 100. The learning environment becomes minimized because discussion is stifled. The revenue, however, increases greatly.

The McGill Placement Service was turned over to Canada Manpower. The danger the McGill student now faces is that at some time the priorities of the government may conflict with his own interests.

Educational programs like the core biology program are designed with maximum financial savings in mind, so that mass lectures result. Even then, the student may not be able to pursue his studies on university property: witness the biology students forced to attend lectures in the York Theatre.

Even as these economy measures threaten the quality of education and surrounding "life" on campus, the university pours funds into extravagances like the Reporter or self-advertisements on radio station CHOM. ("Think about it.")

- The university has consistently shown a discriminatory attitude towards foreign students. In the past, quota systems were imposed unofficially, and education was limited only to the affluent elite of other lands. Now, the ever-

present possibility of a gigantic fee hike for foreign students threatens to withdraw education from all but the privileged few. When foreign student resistance is lowered, the fee hike issue will be raised once more.

- The university concentrates decision-making at the highest levels. Students rarely have an effective choice in decision-making, and constant efforts are made to break student unity. No Students' Society representative helped choose a new Vice-Principal. Even in the class room, students exercise little influence over the learning experience. How often is a student asked by his teacher to practice self-criticism or constructive criticism of teaching methods and educational material? The university is structured so that professors expect to be judged only by peers. Learning is no longer a shared experience. Instead, students are forced to compete with each other for their place on the Bell curve, and the student-teacher dichotomy results in cliquishness on both sides.

The list goes on and on. But all this should not be surprising if we ask ourselves whom McGill serves. The composition of the Board of Governors gives some indication. The more than \$831,000 received in grants between the years 1967 and 1971 from the U.S. Department of Defence is another.

I doubt if McGill is opposed to attractive classrooms, good food in the dorms, longer library hours and sufficient lighting. Nevertheless, priorities in spending result in decisions which continue these deficiencies.

In addition, the sexism of the

university is a continuation of a dominant ethos in society which seeks to exploit people. If social prejudice can be built up, money can be saved, male jobs preserved, and female talents hired cheaply.

The manpower necessary for vested interests can be provided, and the value system of those interests perpetuated.

What can we as students do to oppose these policies advanced by the administration?

Besides being aware of our relations to the administration and Board of Governors, we need to re-orient the Students' Council to deal with these issues.

Council's lack of investigation and analysis has resulted in virtually no exploration of the problems listed above. Students' Council must begin to deal with the daily concerns of students, chief of which is the academic quality and orientation of McGill.

The problem of Student Services like counselling, health, day care and employment must be critically studied, and proposals for their improvement formulated.

Such issues as sexism, racism and war research at McGill should receive not only token resolutions from Council, but the investigation and concerted action they deserve.

Students should not allow the administration to divide them into opposing factions. Our interests are not with entrepreneurial professors, or the head of Royal Trust, but rather with each other—and the community.

This article was written by Will Hoffman, a member of the Students' Council and University Affairs Director.

by andrea kneeland

Apologizing for Israel

"Survival first, morality second" is the basis of Israeli foreign policy, in the opinion of Professor A. Meltzer of the Jewish Studies Department at McGill. He accused some members of his audience at Hillel House of an "obsession with morality."

U.S.-supplied phantom jets are "angels of life" for Israel, Meltzer said, and Israeli foreign politics must court American approval at any cost. The decision to recognize South Viet Nam might be distasteful, he continued, but Israel cannot afford to argue with American "requests."

A member of the audience argued that Israel's recognition of the Thieu regime is far from crucial to the U.S., and Israel could allow its moral sense to overrule its self-interest. Meltzer answered that Israel's support to American policies assures the support of American Jews. Therefore, the U.S. cannot allow Israel to go its own way.

Support of the white minority regime in South Africa is justified by Israeli self-interest, Meltzer believes. Israel must worry about Jews, not blacks, and he implied

that Jewish interests in South Africa are white.

Israeli Arabs are allowed to remain in Israel, Meltzer said, but have no self-determination, and Arab immigration is forbidden. "The idea of Zionism is a Jewish state in Israel... Therefore if Jews live in Israel, it must be at the expense of the Arabs."

Meltzer discussed the possibility of leftists gaining wide support in Israel. "In a democracy, the wrong opinion sometimes prevails. But they have no chance. The left is vocal, but an eternal minority."

Critical members of the audience were accused by Meltzer of looking at Israeli policy through a North American prism. Non-Israeli Jews have no right to attack Israel on moral grounds, he believes, because they have not lived through the Middle East war. "It is immoral, rather, to criticize Israel for trying to save Israeli lives... Everything we do, we must weigh against the Jewish blood that will be spilled."

His justification of Israel's self-interest was: "politics, sober politics."

letters

"Side Issues" and the Daily report

Sir,

It was with great amusement I read the "report" of our meeting on February 12. Is it just coincidence that the reporter, Michael Johnson, is a member of the ASUS executive? I feel obligated to clear a few points the *Daily* report managed to cloud. The purpose of the meeting was to discuss how best to amass the necessary signature for the petition to form a Science Undergraduate Society. It was not to discuss the present ASUS, which has done next to nothing for all concerned. An attempt was made by some people to confuse the true purpose of the meeting with irrelevant side issues. The chair-

man in order to achieve the goals of the meeting was forced to limit the discussion to the planned agenda. Unfortunately, science students do not have the time to debate trivial side issues.

The meeting was a success in doing what we had intended. People were made aware of our intentions to form a new group to better serve the students. The petitions were passed out and students were assigned to distribute them in class. Watch for these petitions and sign them if you are tired of the total misrepresentation of the ASUS. I hope the *Daily* will in future attempt to write more accurate reports of our meetings.

Willie Kalmanovitch
Committee to form a Science Undergraduate Society

by Michael Miloff

PSYCHOLOGY

A Modest Experiment

Psychologists Note—This is a satire.

In recent years there has been violent outbursts against the tenets and practice of experimental psychology. These protests might be tolerable if they were reasonably directed but so far we have only seen hysterical vituperations against the cornerstone of contemporary psychology—the experimental manipulation and observation of the “rat”. In the name of rational discourse, it is imperative to point out the fundamentals of scientific progress to these dissenters.

For science to advance, I believe, it is necessary to formulate experimental strategies based on theoretical analogy. Today we are close to a total understanding of the rat, and by implication, we verge on the unravelling of the apparent human mystery. But what has occurred to the detriment of scientific progress is a biased, muddle-headed furor against rat experiments. They are decried as at best irrelevant to “man” and at worst as liable to prosecution under the SPCA legal code. It is unfortunate that a small fringe of lunatics has attracted some of our sharpest young thinkers. They substitute a lobotomized humanism for methodological objectivity. Such insistence on their parts has resulted only in a wastage of human effort and the expansion of an already regrettable polemic. If these psychology radicals could momentarily suspend their doubts, then together we could push forward on the last unexplored frontiers of experimental animal psychology. We would fill in the critical gaps of our present knowledge, and then instead of grasping at hazy idealizations of man, we could confidently theorize about man on the basis of a rich comprehension of the principles of another vertebrate species.

What I am proposing as an experimental study, in this light, should not then seem strange. For just as our wisest psychologists have profitably understood humans by looking at rats—and if we accept that our immediate needs at this historical juncture of psychological knowledge is to look at rats—than we can see how rats can best be understood by looking at human beings. What is required is an experimental situation in which many of the components of rat behavior could be modelled, and yet which at the same time does not superimpose anthropomorphic conceptions on rats.

To this end, I submit the following experiment, one which, by the way, has the advantage of using only psychology students.

The apparatus is a large cage, 12' long, 10' wide, and approximately 9' high. A large bar would be present in one corner and depending on the particular experimental condition, would be hooked up to a rein-

forcement device (Skinner '67, '69, '74). In the opposite corner would be a moveable chair; an ample supply of food, likely hamburgers and fries, would be available to all subjects at the end of testing. Subjects would be divided into two equal groups of twelve each; the order of the subjects would be naturally random. Each subject would be conditioned to press the bar to a criterion rate of 51 times per minute. Some possible reinforcements; a joke, an enigmatic epigram, a tone, an insult, a 230 volt shock. One half the subjects (12) would be read a passage criticising the value of rat experiments while the other 1/2 of the subjects would be read a passage proclaiming the merits of rat psychology. This latter group would also be required to wear rat costumes while in the cage; six white and six black ones.

My hypothesis is that the “rat” group will exhibit a superior rate of learning and their “ratness,” if you will, will be more difficult to extinguish. This type of experimental approach has significant ramifications. Obviously, there are many variables operating in the human situation over which we have no control. Nevertheless, if the human rats learned quicker than the control group, there would be justification for asserting that the behavior of rats is not specific to that species, but that general principles of conditioning are universally applicable.

In light of these projected facts, we can view the great disservice perpetuated by these so-called radicals against both rats and mankind. For the single consequence of their activity is the intellectual and cultural suppression of our inherited phylogenetic rodentia characteristics.

The Department's Compartments

The following text is a more detailed elucidation of the above proposal. Though its specific motivations arise from my experience in the McGill Psychology Department, I trust that it will apply to other educational departments and to the institutions of psychology. Imagine then a naked student addressing a somber gathering of white-collared rats.

This is the third year in which for the sake of a formal certificate, I have submitted myself to your evaluations. Though I have learned a little, you have appraised your didactic efforts as formally values in the top 10%. But the mysterious wheel of life has taken its turn and ‘in this revolution it's time for me to judge you’ (Bible '57, Dylan '66, Miloff '73). Before degrading you with your fate, you are to be reminded that this mark does not reflect any personal animosities but only represents your work as a department. As I only have a trained knowledge of a particular sort of psychology, you can sympathize with my inability to scale your mark. Indeed, it is based on criteria with which you disagree. And as we shall see, our fundamental quibbles, are your bad marx. Now prepare for your karmic retribution and remember you can do better next time.

At first, I was tempted to let you off the hook with a D but in these borderline cases, one is only so moved when confronted by extenuating circumstances of a substantial bribe. Despite the rationalizations, I have conjured up on your behalf, despite my extended hand, an F must be the inevitable mark of a good conscience.

When people perform so poorly, it is not possible to pinpoint particular problems. There is here also a case of evasive pervasiveness. For your classes ticked on like clockwork, professors smiled at students, no gross distortions of fact were coercively disseminated, and the price of coffee has held steady now for several months. The situation is one similar to that of a dedicated student who devoted a year towards the demonstration that dogs cannot memorize more than three nonsense syllables without salivating. It is true, of course, but it is one of these facts which only in the absence of any other wisdom, is remotely interesting or meaningful. The problem thus begins with what you don't find in the department.

For starters, there is no substantial mention, never mind courses, on the topics of psychodynamic theories, role and self theory, phenomenology, community or radical therapy, the relation of psychology to other social sciences, society, religion, psychology etc. Among the more blatant gaps of the department—which are often more relevant to a particular honors program than the courses in the department—and the lack of any joint honors or

majors with the recent exception of philosophy. The experimental courses in the Honors program are the Department's sacred cows and every year they are fed students of other religions. These religions are, of course, legally outlawed and one must sacrifice all beliefs to gain blessings at the experimental shrine. In fact, there is only one independent course, and by departmental fiat, it is restricted to graduating students. This concern with experimental order manifests itself in individual courses where the students are, virtually without fail, handed at their initiation, an operably-defined outline of the course's content and an “objective” method or evaluating the rates of non-extinction. Of course, the department has more than its share of completely intolerable courses, and as anyone who has taken Psychology 200 is aware, marking systems which challenge the madman's definition of insanity.

Given all these problems it is not illogical that the department is inordinately satisfied with itself. So pleased in fact, that the department decided not to apply for any of the 1 million dollars the Quebec government granted to McGill for educational improvements in '72-'73. Not only did the powers that run the department generously decide that other departments were in greater need of repair, but that it was a frivolous waste of energy to inform the students of their academic sacrifices. Indeed, it is only through guesses and suspicions that anyone can even imagine how the department is administered.

There is certainly no enthusiasm lost in encouraging students to participate in the policy-making committees. And rumor has it that these committees do not actually do anything anyway. So, there is nobody to be even apathetic against! This platonic conception of the transmission of wisdom is never articulated and is part of the department's Delphic mysteries. Our silent minority speaks only through the institutional oracles of an unpleasant and irrelevant non-learning experience. It is tragically clear that our philosopher-professors are unable to transcend the ineffabilities of their knowledge on behalf of communication. The other conceivable explanation for this state is that our staff is possessed of the truth but is resistant to all human efforts at waking them from their ignorant slumbers. However, inasmuch as our academics are not in the least exhibiting the behavioural characteristics of roosters, alarm clocks or speed, this tentative hypothesis must be excluded from further considerations. One's only clues, then, are the gossipings about the interplay of shadowy vested interests and so it can only be concluded that the basis of decisions are principles which would be shamed in public debate. In the absence of any evidence to the contrary, I would suggest that the conscious motivations for any decisions concerning hiring, firing, programmes, and curriculum are to maintain and polish McGill's reputation as a breeder of experimental psychologists. It is the unconscious impulses which we shall interpret.

ON THE COUCH

Psychology of Sociology

When proposals for directions of academic institutions are discussed, two facts are usually omitted. Firstly, that there are students who are affected by the academic bureaucracies and structures. And secondly, that the source of funding for these institutions is either the Canadian taxpayer's dollar or the U.S. Department of Defence. Though we don't owe the latter any thank-you cards, anyone who is appropriating the public's funds is responsible to formulate some conception of what the public wants or what is in their best interests. In this era of existential ethics and counter-cultural crap, this task is given a typically liberal solution. Firstly, the public is defined as one of the contending interests in society—i.e. governmental bureaucracies of social assistance programs; and secondly, any policy is considered acceptable as long as it obeys the maxim of "I can swing my hands wherever I want as long as I don't hit you in the nose". This view of ethical responsibility is naive. It assumes an inherent sovereignty of the individual, a realm of subjective analysis and action which is foreclosed to critical discussion and transformation. If a more humane social system is realistically possible, if a better way of life is imaginable, and if laws can be discovered which underlie both the present actualities and future possibilities embodied within that present system—then one must view one's own behaviors and attitudes as immoral to the extent that they perpetuate an inferior social system and way of life.

The language of analysis is justly a language of accusation. For the institutions of psychology have a real effect in maintaining the type of society which is oppressive and which limits the possibilities of change—not only through the propagation of ideologies and stereotypes but through the direct participation in the creation of welfare programs, dispensing of tranquilizing drugs, defining of legal sanity and mental illness, the shaping of urban programs, labor-management relations and rehabilitation-adaption programs (bet you didn't know you were such a pillar of the establishment). As the question of implicit ethical stances of psychology; i.e., unarticulated stances, has important consequences on social realities, discussions of the ethics of psychology should not, as in this department's honors program, be consigned to trite thoughts upon the experimenter's responsibility to subjects, rats and statistical procedures.

Radical Ratz

The responsibility and role of psychologists as I see it, should be to:

1. determine facts about human nature (in the fields of physiology and perceptual psychology, our department is to be moderately praised).

2. to investigate the potentials of human experience and to formulate conceptions of the necessary psychological and social pre-conditions for their actualization. It is a comment on the conservatism of psychology that its boundary of radicalism has only been recently extended to include those who are investigating the formerly taboo areas of altered states of consciousness, and those who are members of the "third force" psychology. The latter movement, whose notables are Maslow, Jouard and the humanists have, in fact, made a worthy contribution in their formulations of personality and mental health; they are opposed to some of the norms of capitalist society and suggest possibilities of healthy human experience other than adjusting to achievement and social standards. However, their notions of the healthy self-transcending, self-actualizing, fifth-dimensional personality are remarkably devoid of any content. When closely scrutinized, they are highly abstract conceptions which do not deal with the realistic chances of attaining such a state, even less with the chances of maintaining such a state, and even less with the idea of relating these conceptions to actual social conditions. The main impact of this movement is to provide a set of techniques (meditation, sensitivity exercises, encounter and group therapies) which induce temporarily pleasant or meaningful psychological states. They fall short of the third task of psychology which is to:

3. critically investigate the limits of these prototypes of the healthy personality by reference to the concrete society for which they are propounded. It is ironic, that psychology which played an important role in the substitution of transcendent notions of causality with material notions, has not paid more critical attention to oppressive social forms and structures. Certainly, the capitalist economic system provides a marvellous opportunity for the study of alienating social processes. Marx and Engels, in their analysis of alienation and commodity-fetishism laid much of the groundwork for contemporary discussions of alienation pointing specifically to the dehumanizing consequences of the capitalist division of labor and the ideological devices used to support it—the mass-media and mass-culture.

Reich and Marcuse have written of the role of industrial forms of social organization in the repression of sexuality and "aesthetic sensuousness." And lately

Laing and Cooper have subjected the family to critical research—examining its role in the suppression of man's transcendent possibilities and its socialization of the individual into fragmented, alienated roles. Indeed, it is the European phenomenologists rather than the American humanists who have made a substantial methodological advance in the psychological study of man. That advance consists in not only recognizing the structural relationship between individual experience and the capitalist economic and social system, but in taking a critical self-consciousness towards the categories used to analyze and describe this experience. Thus, Laing calls for a unitary language of description, one which is not compromised by the use of bourgeois materialist and religious categories. Laing views man, in his essence, as infinitely capable of self-transformation and creative regeneration. This concept of praxis is the bridge by which Sartre has linked Marxism to existentialism. For the heart of the revolutionary enterprise is that man can transform himself and transcend historically coercive conditions. This dialectical relationship between man and his environment is experienced in the transformation and appropriation of human meaning. It is opposed to the behavioral dialectic which operates through a reduction of human meaning to behavioral sequences and the existential dialectic which operates without analysis for the concrete social and historical conditions of man's life.

Both Laing and Marxists view the necessity of making a radical break with the ideologies and social structure of capitalist society. Though both hold that this process of transformation can only come through an understanding of the oppressive social categories of experience and existence, insofar as the theories prescribe action, Laing and Cooper emphasize microsocial revolution while Marxists speak of macrosocial revolution. For Laing the process of transformation requires a transcendence of all conceptualizations and categorizations, while for Marxists it requires a reconceptualization of experience and action along Marxist lines. But both Marxists and Laing himself, see that Laing's ideas do not constitute the basis for any social or political action. It is the fourth task of psychology then to:

- 4) investigate the realistic possibilities and methods of transformation from one social system and set of experiences to a projected superior system. It is to integrate the value of revolutionary theories of the individual and revolutionary theories of society, and to negotiate the conflicts between individual potentials and needs and the nature of social organization required in political forms. It is the differences, compatibilities, and incompatibilities of these types of revolutionary theories which are, in fact, the proper locus of psychological debate.

The Science of Science

The healthy, liberated individual must have a critical response to the oppressive forms of society, specifically in North America, a response to capitalism, sexism, racism and authoritarianism. In the institutions of psychology, the ideology of "science" is a defence mechanism against its inability to commit itself to these four tasks. Psychologists wear the badge of "science" as if it were a grand club to which they are certain of acceptance—if they can only eliminate a few of their worst tendencies. Membership in this club involves a simple pledging of allegiance to the truth—and the truth is to discover and present the facts without giving priority to any of them. It is a flat universe of inverse correlations and multicausal variables which the psychologist inhabits. For his highs he makes rare entrances into the real world—in between experiments—whereupon he is confronted with questions of what he is doing and why he is doing it. His umbilical cord is nearly severed by the sharp criticisms, and the fetus of objectivity is nearly aborted. In the face of such trauma, he closes his eyes like an old, blind man and slowly speaks in the tones of objectivity or mumbles about the urgent need for more empirical data. Finally, he is reborn into the world of deathly abstractions where he proceeds to refine the quantitative measurements of his own private world of objectivity. This scientism which builds its own esoteric models, abstracted from social realities, perpetuates the gap between theory and practice. The scientist's prime commitment is not towards change or human knowledge, but to the collection of facts—to scientific progress and "the club" rather than to human problems and their solutions. He has become a slave to the scientific mentality where the prime mode of operation is a fragmented interpretation of the world, an analysis of it in terms of operable concepts which can be surgically added or removed from human beings. This non-unified, non-holistic fragmentation of the world is not even science. It is the workings of the liberal ideology through people who are professional psychologists, whose experiments and research are funded by governmental agencies and whose work ultimately serves to maintain an oppressive social order. It is an "objectivity" which is asocial, ahistorical and avisionary. The most dramatic case of this liberal subjectivity is that of women's struggles against psychological stereotypes of women as being biologically and socially inferior. The liberal response

continued on page 6

Psychology ...

continued from page 5

to these protests is to parade genetic, constitutional and social factors as components of a complex causal system—which certainly they are, but on a broad scale, it is the social conditions which are the determining influences. The liberal analysis obfuscates the real issue—which is that in order to understand the present condition of women one must understand the relation of oppressive social organizations to the oppression of women.

What is to be done

The liberal cannot even explain liberalism because he reifies liberal images of man to the level of facts about man. Who is liberal man: a cognitive synthesizer, a sexual entity, mainly animal, mainly machine? You are given a number of choices, anyway. But if one fact is clear about human beings—from humanist research, from Laing, from China and Vietnam, it is that man is a social being, who finds his primary fulfillment in the transformation of the world, and who can best maintain his autonomy and independence in participation with others on such a project of transformation. The concepts of science to even be science must represent this reality too. To test psychological constructs within an active process of social change, to explore the real limits and possibilities of man's experience; it is that which creates a greater richness of psychological understanding. Starting from this position, it is clear that there are many neglected areas of psychological research which should be rapidly attended to: radical therapy, new forms of constructive rehabilitation, the specification of the processes of alienation

and discussion of non-alienating forms of social organization, the analysis of the roles and relations of men and women, the social character of consciousness and psychological concepts, the processes of communication, and the ways in which media and institutions, as the family and work, force people into lives far below their potentials.

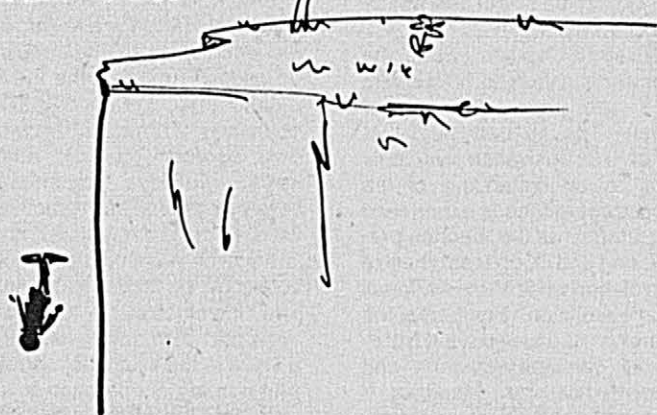
Now how do we move from such aspirations to the mundane life in the psychology department? What do we do about your grade? How do we begin the transvaluation of your life, philosophy and psychology. Well, I suppose we can't.

But students must ask themselves what we can do. I would suggest that we join together with progressive faculty and demand that classes be suspended for a period during which the institutions of psychology and the educational structure at McGill can be critically discussed by all. And to carry our ideas into action we should have parity on the committees and the committees should have the power of action. There is unfortunately certain resentment of this notion, based on the "student-phobia" in which it is imagined that students run amuck, professors are caged, and revolutionary slogans begin and end each class. I suggest that nothing of this exciting sort would occur. In fact, because students are not tied down by families, jobs and vested interests, they should be more capable of objective discourse. There might be reason to delve more seriously into this

matter but how can things get worse, anyway? To show my good faith, however, I will take any improvement in marking systems, flexibility in programs, addition of courses, and increased participation of students as signs of effort, and possibly worth a D by the end of the year.

If you won't
be my
Valentine...

LOVER'S
LEAP



...I'll kill you.

RESULTS

The Review

F	R	O	S	T	A	S	P	H	A	L	T
R	O	Y	A	L	L	Y	L	I	L	U	R
E	L	S	O	B	S	C	U	R	I	N	G
E	L	T	O	N	O	M	E	G	A	S	
P	E	E	R	S	I	R	H				
R	D	R	P	A	A	R	L	T	O	B	A
E	S	H	A	L	L	I	E	D	A	D	C
S	U	T	U	R	E	D	T	O	R	C	
S	N	E	E	S	G	A	S	P	E	G	O
D	W	P	O	S	E	R	B	R			
P	I	S	T	I	L	H	A	R	O	L	D
R	A	O	V	O	O	P	R	O	I		
A	L	L	E	Y	L	P	O	T	A	T	O
Y	I	D	H	U	G	D	I	X	O	N	

The aesthetic qualities of the responses to our latest puzzle have once again, and as expected proved to be rather less than even mildly pleasing.

As usual, most entries were horribly conspicuous for their lack of imagination, poor construction, humourlessness, and a host of other equally detestable and overwhelmingly boring attributes.

Two of them however were good enough to attract our attention in a surprising manner, if only for a few brief moments. The two are printed below in chronological order of appearance starting from either end.

To the authors, their families, and sponsors we extend our thanks, and visibly emphatic assurances of very sincere empathy.

And pray, sir, rolled Lil royally to hire?
Or shallied: but a frost-plum, asphalt-toed?
Obscuring id, let's to the alley go,
To shop, peer, err — Omega's tugs undial!

Dixon to Frost: "Pray, Roi, ... Er(r) ... Sir, go to the Free Press
—Na, the Gaspe — and hire Harold to hug y'ur royally obscuring,
but I'll, id.

Sam Bnaroya Emily Hamilton Jack Wasserman
MDCM2

Admirable sentiment, but both wholly, absolutely and completely wrong. You see, for successful decoding, the secret message requires an "is" that wasn't supplied through the careful foresight of the puzzle's originators. The answer then reads:

"Dixon to Frost, 'But sir, to slight and to pray,
obscuring the orc is but to err."

And believe me we're not in the least bit sorry, and if you can't laugh at your own stupidity, then don't laugh at all and join the PSF.

what's what

classifieds

These ads may be placed in the advertising office at the University Centre from 10 am to 4 pm. Ads received by noon appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum 20 words. 15 cents per extra word.

MISCELLANEOUS

Conscientious, nature-oriented lawyer, needed to exchange services information and operation of outdoors club for membership. Residence privileges. 467-8336.

Writer, professional degree, will help with term-papers, resumé, graduate-school and employment applications, etc. Mr. Lewis, 735-5375.

E.U.S. Mont Sutton Ski Trip, Friday, Feb. 23. (Mid-term) Bus and tows \$5.97; Engineers \$4.97. Tickets McConnell lobby 12-2.

Computerized dating service: reduced rates for students. For further information call 392-5213 or write compute (MSEA) 3434 McTavish "Try It, You'll Love It."

M.O.C., important open meeting Wednesday, February 14, 7:30 pm Union Ballroom. Election of new executive. Refreshments.

M.O.C. cross country ski races in Shawbridge this weekend Feb. 17 & 18 individual prizes for touring and racing. Members only please.

M.O.C. upcoming ski trips: Sunday, Feb. 18 to Mt. Tremblant, Sunday, Feb. 25 to La Reserve. Tows, lessons, bus, \$7.50 members, \$8.50 non-members, at the box office.

An offer you can't refuse! Come to Godfather Party. All interested girls very welcome. 3637A University Street. Thursday 5:30 pm.

HOUSING

Large 2 1/2 downtown, 16th floor; you buy ultra-modern integrated furniture and pay unfurnished rent. 845-9738.

Sublet a 2 1/2 on University \$125/month. Call 671-2195.

Apartment to sublet: Large 4 1/2, 10 minute walk from McGill. Call 845-8085 mornings, evenings.

Clean 2 1/2 3575 University — Sublet for \$110 until Sept. 1 — Regular \$130 and Water Tax. Elevator. Available April 21. 843-7265

\$25 month must sacrifice share leaving town. Own bedroom, modern apartment, all conveniences. Decarie, 15 minutes from McGill. Alan 486-3512.

FOR SALE

50 watt stereo system, built in 8 track player, 2 speakers. \$150, or best offer. Call evenings. 365-2079.

58 Buick Special, good condition, \$200, new brakes, tires, tune-up must sell. Evenings 933-7893, 933-9156, Bralm Segal.

1971 Kallach ski boots, size 6 1/2 medium ladies—hardly worn—Phone 488-6676 after 4:00

Dual 1209 Automatic Turntable with base, dust-cover, Empire 888VE cartridge. \$110. 844-0792, #731.

Skis for sale: Black metal skis, fiberglass bases 190 centimeters. Look Nevada bindings. Barely used. Great bargain. Call Diane 844-4157

WANTED

Reliable baby-sitter for two school age children and one baby. Thursdays only. Phone 481-8762.

PERSONAL

PROBLEMS? Feel you need to rap with a rabbi? Call Israel Hausman 341-3580.

LOST

Lady's Rotary silver colored watch lost Thursday, Feb. 8 in the vicinity of McLennan Library. Watch has very little monetary value but great sentimental value as it was a gift from my father. Sizeable reward offered. Please call 482-1978

Reward for recovery of beige Army Bag containing camera lost in FDA Auditorium Feb. 12 — Sympathy — 931-3764

Lost—in the Union, Thursday, February 8, a Yashica 8 mm. movie camera. Return to B. Hurley, 392-4947 or 932-4067.

I lost my pen last week in the Union. I wonder if anybody saw it. It was blue about four inches tall. You can tell it's mine because I used to drop my cigarette ashes in it. I miss it a great deal as it has a great sentimental value to me, and I'd give anything (with the exception of that which a girl can't in dignity give) to get it back. Thank you very much for helping me.

Sandra Finkelman

ENTERTAINMENT

KLUTE, starring Jane Fonda, will be presented on Thursday, February 15 at 6:30; 8:30 and 10:30 pm in Leacock 132 for only 99c. All shows will be on time. A feature presentation of Media McGill.

NEWMAN CENTER

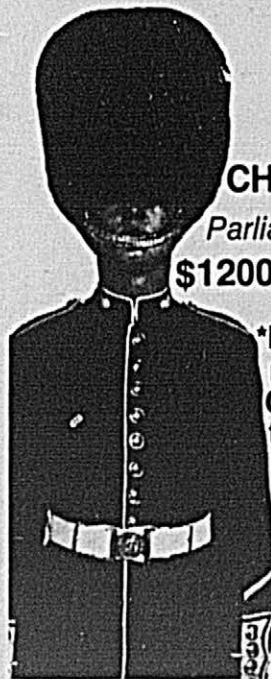
presents
Jean Vanier
at McGill

Thursday, February 15

1:00 p.m.

Leacock 219

SUMMER EMPLOYMENT



CHANGING OF THE GUARD

Parliament Hill

\$1200 & free room & board

*Must be 5'8" to 6'2",
medically fit,
Canadian Citizen & available
to work May 1st till
September 4th.

Apply Canada
Manpower Centre
Recruiting on campus
February 16

CAPITALISM: THE CURE FOR RACISM

Why is it that despite its efforts, America has failed to solve its racial problems? The cause of the perpetuation and growth of racism in America is the mixed economy—the welfare state, and the solution is the establishment of laissez-faire capitalism. For a logical demonstration and proof,

hear: Dr. George Reisman, associate professor of St. John's University, Jamaica, NY. Time: 7:30, Thursday, March 1, Leacock Building, rm 219.

BLACK STUDENT UNION

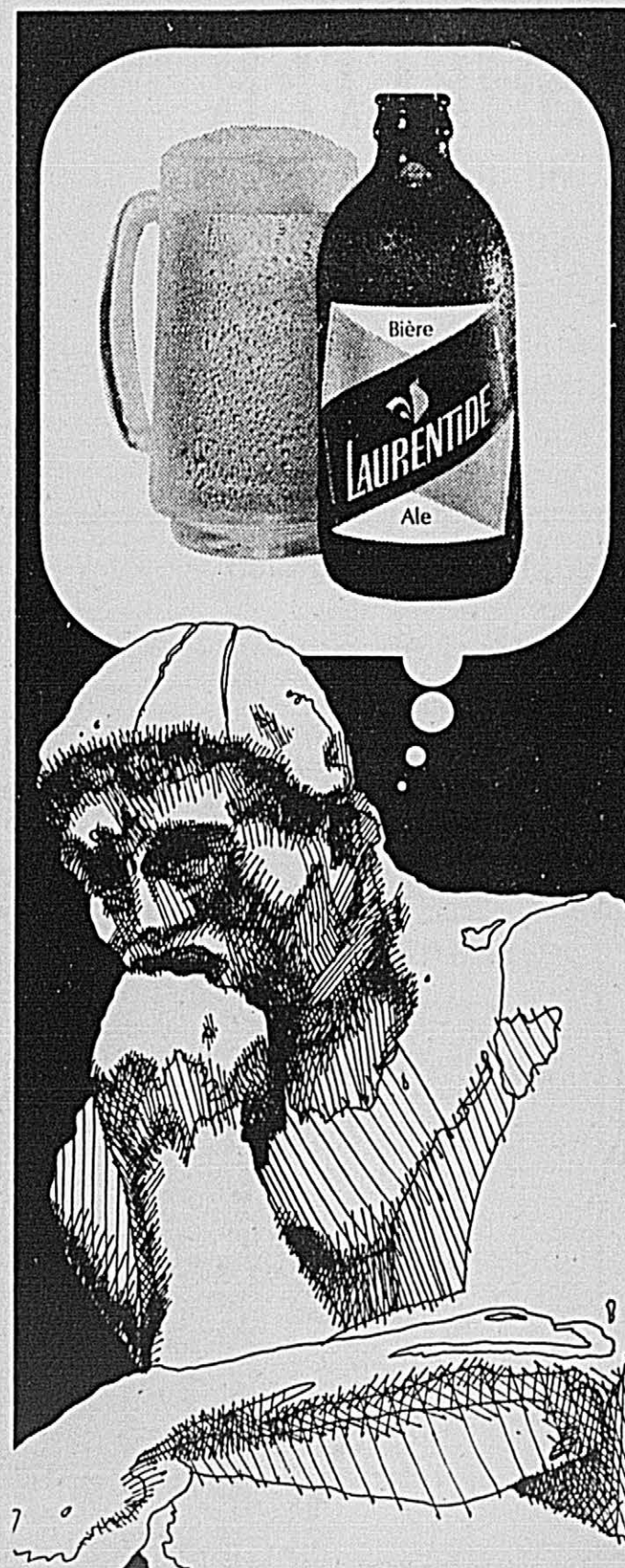
The BSU invites all students to attend a free showing of "The Silent Revolution" on Tanzania, and "Born Black" on the Black experience in Canada. The films will be shown in Leacock 219, at 7 pm, Wed. Feb. 14.

M.O.C. Square Dance Friday, Feb. 16, 8 pm in the ballroom, members 50c, non-members 75c. Come kick up your heels!

TYPING

Experienced Secretary available for typing of essays, term papers, etc. Call Alana at: 285-6451 Loc. 377 (day); 931-6072 (nights).

Typing lecture notes, term papers, stencils, copy work, same day service. 733-3272.



Jung Passes the Electric Kool-Aid Acid Test

with
Dr. Daniel Young of New York

Saturday, February 17th, 8:00 p.m.
Leacock 132, McGill University

HILLEL

presents

GIMME SHELTER

with the Rolling Stones
Wednesday, February 14
at

Sir George Williams University
1455 Maisonneuve, Room H110

5:30 pm
Admission \$1.00

McGill Outing Club

Very important open meeting tonight.
Elections for '73-74 executive
All members urged to attend.
7:30 pm in the Union Ballroom

FEBRUARY 14 St Valentine's Day

On a romantically sentimental occasion a sentimentally romantic movie, *Love Story*, starring Ali McGraw and Ryan O'Neil, for those who want to see it for the first, second, or third time (and no commercials!)

TIME 7:00 and 9:30 p.m.
PLACE Leacock 132.
TICKETS 50c



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today?
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a bargain
there for you.

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Coiffeur pour Hommes

Wednesday's our Best Day
Ask for Gilles ou Jérôme

Phone 849-0552 - hours 9AM-6PM
Min. - \$2.30 Razor cut - \$5.50 Style - \$2.00

ABORTIONS

Information about free legal
abortions in Montréal or low
cost abortions in New York
non-profit clinics.

WOMEN'S HELP ORGANIZATION

2121 St. Mathieu no. 105
935-2517, 931-3177
Mon.-Sat. 9 AM to 8 PM



WARNING: The Department of National Health and Welfare advises that danger to health increases with amount smoked



JEAN-LOUIS
TRINTIGNANT

MICHEL
PICCOLI

GIAN-MARIA
VOLANTE

de Yves Boisset

VILLERAY

ST-DENIS JARRY 388-5577

SEMAINE: 7:30 - 9:30
SAM - DIM: 1:00 - 3:10
5:20 - 7:30 - 9:40

HAPPY VALENTINE'S DAY



Happy Valentines Day Gaby I love you always
Gaby love Barry

N.G., aun un recluso necesita un ergalo del día
de San Valentin.

To a black-bereted film director with irresistible
armpits, from the spaghetti queen.

riaving confessed my sins, I find I have learnt
to love them more than I can tell. Evil is delicate
— Morpel.

Sweet Pagutz: may the bird of borga knip your
cheeks this Valentine's

To the World Greatest Gymnast from the Egypt-
ian Moyshe Dayan.

Susan O. — you're the greatest and I love you
forever — love B.L.

Hi Boom! If I'm good can I be your Valentine?

Flasher's Valentine to two beautiful blondes from
Joe Photo, and Persian Fag.

Allan: Roses are red, donuts are blueberry. I
know that your Valentine really is merry. . . um.
the phantom.

She can dance a cajun rhythm, jump like a Willys
in four wheel drive. She's my summer love in
the spring, fall and winter.

Dear Skip: I'll love you forever. Chick.

Brenda, on the last day as on the first I will smile
at us. Russ

Love and kisses to all our friends from Annie,
Antonette, Linda, Marie.

To Nicolette: Je col for na. From Barry the
anthropologist.

Jo, Be my Valentine today and every day. I love
you, Rod.



SFP, ILY. Why don't you come up and see me
sometime.

Gerry: on this special day of love, please have
mine forever. Baby

To Bertrand: From Wendy, Mary, Heather, Jenny
and especially Annabelle.

Mark: Hey ya! Will ya? love you. Santa.

Love and kisses to: Andres, Bob, Brian(s), Chris,
the Chinese Waiter, David, Flash, Gary, John(s),
Kaveh, Loren, Paul, Steve(s), Tom, etc. the two
beautiful blondes

Sweet and Furry Karen, Happy Valentine's Day
from Panda Man!

IRC — even if you're only going to speak good
English when it's mild outside, I'll still luv you
law eva and eva. David.

To Jill (sweetie) from Alb.: howdy from Jack.
Moe (daring).

